AN Encomion of the famous Kingdome of Great Britaine, and of the two flouriſhing *Siſter-Vniuerſities* CAMBRIDGE and OXFORD.

Written

By CHRISTOPHER ANGEL a Græcian borne, in token of his thankfulneſſe to his charitable worthy Friends and Beneſactors in both Vniuerſities.

AT CAMBRIDGE
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B L

τῦτο τὸ Βιβλίον ἀκριβῶς ἐξήτασαι καὶ δεδοκίμασαι ὑπὸ τῶν πολυμαθεστάτων ἀνδρῶν ἐν τοῖς Ἑλληνικοῖς Γράμμασι, τοιγαροῦν συγκοίνω εἰς διαπύπωσιν αὐτῦ.

Ιλερμὸς Βραυθυαῖτ.

ἐκ ἀπαρέσκει μοὶ.

Ιωάννες Ριχαρσὸν.

Τὸ φελ τῦ Βασιλέως τῦ πάνυ καλλισα ἐμοὶ λεκθέντα φαίνεται, φελ ὃ τῶν ἄλλων ἐπέχω.

Σ. Κολλῖν.

Ἀνάγκη τῦ Βιβλίυ τύτῦ μέγα μέρ καὶ ἐκ ἀναξιον ἐφαίνετο μοὶ, ὅτι τοῖς τύποις παραδοθήσεται.

Ανδρέας Δυνῆς.

ΕΓΚΩΜΙΟΝ

τῆς Ἐνδοξοτάτης Μεγάλης Βρεπανίας καὶ πάντων τῶν κατοικούντων ἐν αὐτῇ καὶ ἀμφοτέρων τῶν ἐκλαμπροτάτων Ἀκαδημιῶν, τῆς Καντάβριγίας καὶ Ὀξονίας.

Τοῖς Ἐκλαμπροτάτοις τε καὶ Σοφωτάτοις καὶ πάνυ πολυμαθεστάτοις, καὶ Θεολογικωτάτοις, καὶ Ἑλληνικωτάτοις, καὶ Φιλέλλησι, καὶ Φιλοξένοις, καὶ ἐν Χριστῷ Παπᾶσιτε καὶ Ἀδελφοῖς. Ἡγουμείνοις τε καὶ Ἄρχουσι τῶν ἐν δόξῃ Ἀκαδημιῶν, τ καὶ Φροντιστηρίων, Πόλεων τ καὶ Χωρίων, τῶν ἐν τῇ Μεγάλῃ Βρεπανίᾳ, μάλιστα δὲ τοῖς ἐν τῇ Ἀξιαγάστῳ καὶ πανευφήμῳ Καντάβριγίᾳ, καὶ ἐν τῇ Διδύμῳ αὐτῆς καὶ πάνυ Βεβοημένῃ καὶ Περιφήμῳ Ὀξονίᾳ, καὶ πᾶσι τοῖς τῆ Σοφίᾳ Εὖ πεπαιδευμένοις Διδασκάλοις τ καὶ Ἱερεῦσι, καὶ Νομικοῖς, καὶ Ἰατροῖς, καὶ Διακόνοις, καὶ πᾶσι καὶ πάσαις τοῖς Κατοικοῦσιν, ἐν τῇ περιβοήτῳ Μεγάλῃ Βρεπανίᾳ, Εὖ Πράττειν:

Αι-

An Encomion of the famous Kingdome of Great Britaine, and of the two flouriſhing *Siſter-Vniuerſities* CAMBRIDGE and OXFORD.

TO the moſt Renowned and Reſplendent, moſt Wiſe and Iudicious in holy Theologie, moſt Learned and Louing Patrons of the Greeke tongue, moſt gracious Supporters of the decayed eſtate of all diſtreſſed Grecians and Strangers; Fathers and Brethren in Chriſt, Gouernours and Heads of the famous and flouriſhing Vniuerſities, Colledges, Cities and Townes which are in great Brittaine. And eſpecially as worthy of all admiration which is in that moſt flouriſhing town of *Cambridge*, and in that moſt famous and worthy of all praiſe the Citie of *Oxford*, that other Twinne. Furthermore to all, any way indued with wiſedome, as to the Doctors, Prieſts, Lawyers, Phiſicians, and Deacons. And in generall, to all the Inhabitants of moſt renowned great Brittaine, proſperitie here and glorie hereafter.

Se-

Αἰδεύτεραι Φροντίδες Κρείττονες τῶν πρώτων, τοῦτο δὲ λέγω, ὅτι πρὸ ὀλίγου δὴ. Ἤνησα Ἀμφοτέρας τὰς Ἀκαδημίας ὡς Ἡλιακὰς τε καὶ Φαεινοτάτας Ἀκτίνας, λέγω δὲ περὶ τῆς πάνυ Τετιμημένης Καντεβριγίας, καὶ τῆς Μεγαλοπρεποῦς, Ὀξονίας. Νυνὶ δὲ, Βουλῇ τοῦ Πανεπόπτου, καὶ τὰ κατὰ μέρος αὐτῆς τῆς Μακαριωτάτης Μέγαλης Βρεττανίας εἰρήσθω. Σὺν πάσαις ταῖς Ἐνδοξοτάταις Ἀκαδημίαις τε καὶ Φροντιστηρίοις, τοῖς ἐν τῇ Ζειδώρῳ Μεγάλῃ Βρεττανίᾳ. Ἀλλ' ὦ Ψυχὴ, πῶς δυνήσομαι Ὑμνῆσαι ταύτην τὴν Μελίῤῥυτον Πατρίδα, Μάλιστα δὲ τὰς Καθ' ὑπερβολὴν τιμιωτάτας Ἀκαδημίας αὐτῆς; ἐπεὶ τῆς Σειρῆνος, τῆς πάλαι λαλησάσης, διὰ Στόματος τοῦ Ἰσοκράτους (τουτέστι τῆς Σοφίας τοῦ Ισοκράτους) καὶ τοῦ Μάννα, (τουτέστι, τῆς Ἁγιωτάτης Θεολογίας) οὔπω Ἄκροις Χείλεσιν ἐγευσάμην; Ἀλλ' ἄγε ὦ νοῦς τορητὸν τὸ οὐχ ὡς βουλόμεθα, Ἀλλ' ὡς δυνάμεθα, καὶ τὸ τῷ Ἀποροῦντι Χρημάτων, πῶς δύναται μὴ ἀπορεῖν Ῥημάτων; τούτου ἕνεκα, ὦ νοῦ, ὅσον τὸ ἐφ' Ἡμῖν, Βοήσομεν οὕτως: ὦ Βρεττανία Κεχαριτωμένη, ἐπεὶ ὁ Θεὸς ἐστεψέσε Βασιλεικοτάτω τε καὶ πολυτίμῳ Στέφει, καὶ τῇ Δικαιολογίᾳ, καὶ Θειοτάτῃ Σοφίᾳ, καὶ τῇ καθ' ὑπερβολὴν Γνώσει. Ἡρῶσιτε Γενναίοις καὶ Μεγαθύμοις, δέχου καὶ ταύτην τὴν Σμικροτάτην Εὐφημίαν.

Sc-

SEcond Cogitations are more to be desired then the former: This I say, Whereas before I renowned both those most famous Vniuersities, to be more resplendent then the beames of the Sunne; Now I speake of noble *Cambridge* and of her worthy sister *Oxford*. Now againe, by the counsell of GOD who sees all and euery thing, I will speake a few words of famous Great Brittayne, and therein of the right worthy Vniuersities and Schooles of Learning. Goe to them, O yee *Muses*: Praise yee *Iupiter* your Father with Songs and Hymnes: But, O my deare soule, How can I praise worthily enough this Land flowing with Milke and Hony, and especially the Vniuersities without measure honorable, when as I haue scarce touched with my lips the sweetnesse of *Syren*, long since speaking by the mouth, that is, the wisedome of *Isocrates*; nor *Manna*, that is, most holy *Theologie*! But goe to, O my *Muses*, Let vs doe what we can, seeing we cannot doe what we would: and how can words be wanting to him that wants mony? For this cause therefore, O my soule, as thou art able, sing as followes. O great Brittayne full of grace, because God hath crowned thee with an high Kingly and most precious Crowne, euen with such admirable and diuine Iustice, Wisedome, and Knowledge, as surpasseth all that can be expressed; as also with most valiant, couragious, magnanimous, and noble Personages: Take then (I pray thee) from my hands this small gift, as a poore and weake remembrance of thy worthy praises.

α. ὦ Βρεττανία, Πνευματοτριωκεανεῖνα:

β. ὦ Βρεττανία, Πολυήλιος:

γ. ὦ Βρεττανία, Φωσφόρος:

δ. ὦ Βρεττανία, Δεύτερος οὐρανὸς:

ε. ὦ Βρεττανία, Δεύτερος Παράδεισος:

ϛ. ὦ Βρεττανία, Ἀφθονοποικιλόμορφος:

Ἐξήγησις τοῦ. α.

Ὦ Βρεττανία, Πνευματοτριωκεάνεια:

Ὁ Πρῶτος Ὠκεανὸς, Σημαίνει τὴν πρῶτον Πνευματικὸν Ὠκεανὸν,) τουτέστι, τὸν Κράτιστόν τε καὶ Ἀνίκιτον, καὶ Γαληνότατον, καὶ πάνυ Σοφώτατον, καὶ Θεολογικώτατον, καὶ Ἑλληνικώτατον, καὶ Φιλέλληνα, καὶ Φιλόξενον, καὶ Ἐλεήμονα Βασιλέα, ταύτης τῆς Μεγάλης τε καὶ Ἐκλαμπροτάτης Βρεττανίας, Φρανγγίας, Ἠερινίας, Παρθενείας, καὶ Ἑτέρων Νησῶν, διὰ τὸ Πολυθρύλλητον, καὶ Ἐνάρετον, καὶ Πολυμαθὲς, Διαβεβοημένον, καὶ Ἀστράπτοντα ἐν ὅλῳ τῷ Κόσμῳ ὡς Φαεινότατον Ἥλιον, Ἰάκωβον πρῶτον τῆς Μεγάλης Βρεττανίας, Σὺν πᾶσι τοῖς Ἀκριβεστάτοις τε καὶ Δικαιοκριταῖς Δυνάσταις, καὶ Θεοειδέσι, καὶ Δικαιοτάτοις Συμβούλοις αὐτοῦ, καὶ Εὐμενεστάτοις, καὶ Θεαρέστοις Δικαστᾶις, καὶ Φαεινοτάτοις, καὶ Ἀξιαγάστοις, καὶ Ἀνδρειοτάτοις Ἄρχουσι τῶν Πανευφήμων Πόλεώντε, καὶ Χωρίων, καὶ τοῖς ἐπὶ τῆς Βασιλικῆς Ἐξουσίας Εὑρισκομένοις (καὶ τούτου ἕνεκα οὐκ Ἄτοπον Καλεῖν τὴν Ἄνακτα Σὺν τοῖς προλεγχθεῖσιν Ἄρχουσιν αὐτοῦ, Πνευματικὸν Πρῶτον Ὠκεανὸν, διὰ τὸ τὴν Θεὸν λαβεῖν ἀπὸ τοῦ Πνεύματος τοῦ Μωσέως καὶ μετὰ δοῦναι τοῖς Ἑβδομίκοντα πρὸς Παράκλησιν τοῦ Μωσέως.) καὶ πάλιν, ὥσπερ ὁ Ἥλιος ἐστὶ Πηγὴ Φωτὸς, καὶ οἱλοιποὶ Πλανῆται δανείζονται

τὸ

α. O Britaine comprehending within theſe three maine ſpirituall Seas!
β. O Britaine containing many Sunnes!
γ. O Britaine moſt glorious and ſhining!
δ. O Britaine none other then a ſecond heauen!
ε. O Britaine a ſecond Paradiſe!
ϛ. O Britaine of ſuch excellent beautie, as euen Enuie her ſelfe cannot obſcure!

The Interpretation of α.

O Britaine comprehending within thee three ſpirituall maine Seas!

BY the firſt, I vnderſtand the moſt mightie, inuincible, peaceable, wiſe and moſt learned in Diuine Theologie, and moſt expert in the Greeke tongue, and moſt fauourable and mercifull to all, but eſpecially to poore Grecians, namely, the moſt excellent King of this worthy Iland of Great Britaine, France, Virginia, and other moſt famous Ilands, being renowned for his ſingular vertue and admirable knowledge, and ſhining like the bright Sunne throughout the whole world, I meane IAMES the firſt King of Great Britaine, together with his moſt iuſt and wiſe Peeres, Honorable Counſellours, moſt Religious & Reuerend Iudges, with the right worthy and prouident Gouernours of all Cities and Townes, and other inferiour Magiſtrates within his Maieſties Dominions. And for this cauſe, I thinke it not amiſſe, to call the King together with the ſaid ſubordinate Gouernours, the firſt ſpirituall Ocean. Becauſe as God tooke of the ſpirit of *Moſes*, and gaue it to the ſeuentie Iudges, that they might bee able to Iudge the leſſer matters among the people, & ſo eaſe *Moſes* ſomewhat of his burthen. And againe, as the Sunne is the

τὸ Φῶς ἐξ αὐτοῦ τοῦ Ἡλίου, καὶ ἐνεργοῦσιν ἐν τῇ Γῇ, ὁμεν ἐν τῷ Ἀργύρῳ, ὁδὲ ἐν Χαλκῷ, καὶ ἕκαστος κατὰ τὴν ἰδίαν Φύσιν Ἀποτελεῖ. οὕτω καὶ ὁ Βασιλεὺς Πηγὴ Δυνάμεως ἐστὶ, καὶ παρέχει τοῖς Μεγιστᾶσι καὶ Ἄρχουσι τὴν ἑαυτοῦ Ἐξουσίαν, ὡς ὁ Ἥλιος τὸ Φῶς αὐτοῦ τοῖς Πλανήταις, καὶ καθὰ οἱ Πλανῆται ἐνεργοῦσιν ἐν τῇ Γῇ, οὕτω καὶ οἱ Ἄρχοντες διὰ τῆς ἐξουσίας τοῦ Βασιλέως, ποιμαίνουσι τὸν Λαὸν, ὥσπερ καὶ οἱ Ἑβδομίκοντα ἐποίμανον τὸν Λαὸν διὰ τοῦ Πνευμάτος τοῦ Μωσέως· ἐκεῖ μὲν ὁ Θεόπτης Μωϋσῆς, ὧδε δὲ, ὁ Μυριομακάριστος, καὶ Θεοείκελος Ἰάκωβος Βασιλεὺς τῆς Μεγάλης Βρεττανίας, καὶ τῶν προλεχθέντων Χωρῶν, ἐν Οὐρανῷ καὶ πρὸς ἡμᾶς ὁ Ἥλιος, σὺν ἡμῖν δὲ, καὶ σὺν τῷ Θεῷ, ὁ Πανόλβιος Βασιλεὺς Ἰάκωβος· ἆρα ταῦτα πάντα σημαίνει, ὁ Πρῶτος Πνευματικὸς ὠ Κεανὸς τῆς Μεγάλης Βρεττανίας:

Ἐξήγησις τοῦ. β.

Ὁ δὲ δεύτερος Πνευματικὸς ὠκεανὸς, σημαίνει πάντας τοὺς τῆς Ἁγιωτάτης Θεολογίας Ἐμπειροτάτους καὶ ἄγαν Πολυμαθεστάτους, καὶ τῇ Ἑλληνικῇ Γλώττῃ Εὐπεπαιδευμένους, καὶ πρὸς τοὺς Ἕλληνας καὶ Ξένους Εὐνουστάτους, καὶ Εὐμενεστάτους, καὶ Πανιεροτάτους Ἀρχιεπισκόπους τε καὶ Θεοφιλεστάτους Ἐπισκόπους, καὶ Ἐπιστάτας τῶν Ἐπιφανεστάτων Ἀκαδημιῶν, καὶ Φροντιστηρίων, καὶ Πόλεων, καὶ Χωρίων, καὶ τοὺς Κήρικας τοῦ Λόγου τοῦ Θεοῦ, ἐν τῇ Μεγάλῃ Βρεττανία τε καὶ ἀλλαχόθεν, καὶ ὡς ἐν τύπῳ λέγειν, οὗτος ὁ δεύτερος Ὠκεανὸς, σημαίνει καὶ τὸν Χρηστότατον τε καὶ Ἐντιμώτατον, καὶ Αἰδεσιμώτατον, καὶ πάσης Εὐφήμου Μνήμης Ἄξιον, καὶ διὰ τὴν Παιδείαν, καὶ Εὐφυΐαν καὶ Σπουδὴν Πολυθρύλλητον καὶ Ἐμπειροτάτον Ἰατρὸν, καὶ Ὑπέροχον Ἐπιστάτην τῆς Περιβοήτου Ἀκαδημίας τοῦ παρόντος Ἐνιαυτοῦ. καὶ Ἐπιμελητὴν τοῦ Εὐπρεπεστάτου τε καὶ Περιβλέπτου Φροντιστηρίου τοῦ Γαίου, καὶ Γουνβέλλου, Κύριον Διδάσκαλον, τὸν ἐμὸν Φιλόστοργον Πατέρα Γόσλινον. Καθὰ περιέχει οὗτος ὁ δεύτερος Ὠκεανὸς

fountaine of all light, and the reſt of the Planets receiue their light from the Sunne, and ſhew their diuers operations in the earth, one on Siluer, another on Iron, and ſo euery one workes according to his nature: So the King being the fountaine of all Authoritie, communicates the ſame to his Nobles and Peeres. And as the Sunne participates his light to the Planets: And as the Planets doe ſhew their operation on the earth; ſo the Nobles together with the Kings power, doe gouerne and feede the people: And as the ſeuentie did gouerne and iudge the people, together with the ſpirit of *Moſes*. There wee might behold *Moſes* made happie by Diuine viſion. But here we may ſee our Diuine King IAMES inriched with many and maruelous happie indowments, who is no other to vs, then the Sunne is to the whole heauens, whom Almightie God long and long preſerue vnto vs, before he bee tranſlated into heauen, which being ſo, this firſt ſpirituall Ocean of great Britaine doth ſignifie all theſe things.

The Interpretation of β.

THe ſecond ſpirituall Ocean, doth ſignifie the moſt Reuerend and learned Diuines, and thoſe moſt expert in the Greeke tongue, and moſt kind and reſpectiue to Grecians, and all other poore ſtrangers, I meane the Religious Archbiſhops, together with the moſt vigilant Gouernours and Rulers of the Vniuerſities, Cities and Townes, with the diligent Preachers of the word in this Iland and other places. In ſpeciall I may vnderſtand by this ſecond Ocean, the moſt bountifull, Reuerend and carefull, Maſter *Vicechancellour*, &c. together with that moſt worthy and Reuerend Maſter of *Gunuell* and *Caius* Colledge, and my (moſt thankfully acknowledged) Patrone M. Doctor GOSLIN. As likewiſe that other O-

νὸς καὶ τὴν Γνωριμότατον, καὶ Ἐνδοξότατον καὶ Φρονυμότατον, καὶ κατ' ἐξοχὴν Ἀκρότατον Θεολογικώτατον Θεολόγον, καὶ τοῦ Θείου λόγου Ἀνεξεπίλγκτον Σάλπιγκα, καὶ χρυσορρήμωνα, καὶ ὥσπερ Πρώτην Ὕλην τῶν Φιλοσόφων, οὐ μόνον Πανδεχῆ, ἀλλὰ καὶ Πανεπιστήμονα, ὅπερ καὶ φανερόν ἐστι διὰ τὸ γενέσθαι αὐτὸν Πρόεδρον Βασιλικὸν ἐξ καίδεκα ἔτη τῆς Ἁγιωτάτης Θεολογίας, καὶ τὸν Ἄριστον Ἐπιστάτην τοῦ Ἐκλαμπροτάτου τε καὶ ὑπὲρ πᾶν Κτίσμα Ὡραιοτάτου Φροντιστηρίου τῆς Παναγίας Τριάδος, τὸν ἐμὸν Φιλόστοργον Πατέρα τε καὶ Εὐεργέτην Ἔργῳ τε καὶ Λόγῳ ἐν ταῖς ἐμαῖς Χαλεπαῖς Δυστυχίαις, Κύριον Διδάσκαλον Ῥιχάρδσονον. Καθῶς αἰνίτεται καὶ τὸν Μάλιστα Περίβλεπτον, καὶ ἐν τῷ λέγειν πάντων δεινότατον, περὶ οὗ ὁ Λόγος ὀρθῶς λέγεσθαι δύναται τοῦ Ὁμήρου, τοῦ καὶ ἀπὸ Γλώττης Γλυκίων Μέλιτος ῥέεν Αὐδῆ, τὸν Βασιλικὸν Πρόεδρον Διδάσκαλον, τῆς Ἁγιωτάτης Θεολογίας, καὶ τὰ Ἀπόκρυφα Μυστήρια τῆς Εὐσεβοῦς Πίστεως, τὰ ἀπὸ τῶν ἄλλων κεκρυμένα εἰς Φῶς ἀνάγοντα ἐν τῇ Πανευφήμῳ Ἀκαδημίᾳ τῆς Κανταβριγίας, καὶ Ἄριστον Ἡγούμενον τοῦ Φαιδιμωτάτου τε καὶ Περιφήμου Φροντιστηρίου τοῦ Ἄνακτος, καὶ τῆς Ἑλληνικῆς Γλώττης καὶ Φυλῆς Ἱερώτατον Ἄσυλον, Φιλόξενον τε καὶ Ἐλεήμονα, τὸν ἐμὸν καὶ πάντων Φίλτατον Συνήγορον, Πανσέβεστον Κύριον Διδάσκαλον, Κολένσιον: Ὡσαύτως Ἄξιον ἐστὶν ὡς Ἀληθῶς τοῦ τὸν δεύτερον Ὠκεανὸν, Σημαίνειν καὶ τὴν Βαθύτατον τοῦ Ὠκεανὸν τοῦ Οὐρανίου Μάννα, καὶ τὸν δεύτερον Δημοσθένην, τὸν ἀνακτίσαντα, καὶ ἀναζωοπειρώσαντα τὴν νενεκρομένην Ἑλλάδα Φωνὴν, καὶ τὴν Ἑλλάδα εἰς τὴν Μεγάλην Βρεττανίαν ἀναγαγόντα, τὴν Ἑλλάδα τῆς Ἑλλάδος, τὸν Τριάκοντα ἐτῆ που Βασιλικὸν Πρόεδρον τῆς Ἑλλάδος Φωνῆς, ἐν τῇ Παμμακαρίστῳ Ἀκαδημίᾳ τῆς Ὀλβίου Κανταβριγίας, τὴν Πανυγιέστατον, καὶ Ὑπερϋψούμενον, Ἑρμὴν, τὸν Πεφιλημένον ἐμὸν Φιλόστοργον Πατέρα, τε καὶ εὐεργέτην, καὶ Φιλέλληνα, Κύριον Διδάσκαλον Δουνέον: Ἔτι πρὸς ταῦτα, Καλέσθωσε πάντες οἱ Ἐκλαμπρότατοι τε καὶ Δικαιότατοι, Κριταὶ

ἐν

cean of goodneſſe, from whence flow thoſe excellent ſtreames of wiſedome and knowledge, meeting with thoſe of Religion and pietie. And as Philoſophers hold their firſt matter capable of all formes, ſo may it be auerred, this excellent Prelate, & founder forth of the word of God, to bee as fit a veſſell of honour to containe the principles & proceedings of all learning & knowledge: which appeareth by his carefull and vigilant reading of the Diuinitie Lectures, the ſpace of 13. yeeres, which with what praiſe he hath performed, our whole Vniuerſitie can be a ſufficient witnes, being the worthy Maſter of the moſt worthy ſocietie of the vndeuided *Trinitie*, & to me both a Father and preſeruer, in my greateſt neceſſities. And alſo that worthy and moſt learned Profeſſor, M. Doctor COLLENS, the ſole ornament and Maſter of that well founded, *Kings* Colledge in the Vniuerſitie of *Cambridge*, who for glories in well doing, that I my ſelfe am ready to attend his Triumph, accompanied with many hundreds more, who are ſo engaged to his bounties, that they wiſh him more then an earthly reward, for ſo great deſeruings. By the ſame reaſon it is agreeable to the truth, that this ſecond Ocean ſhould comprehend that moſt profound maſſe of heauenly Manna, that ſecond *Demoſthenes*, which doth cheriſh, and recall as it were from the dead, the deceaſed Language of the Grecians (thereby tranſporting as it were Greece into Britannie, and reſtoring Greece to Greece) who being the Kings Profeſſor of the Greeke tongue, in the moſt bleſſed Vniuerſitie of *Cambridge*, hath flouriſhed theſe thirtie yeeres; a man of moſt ſound iudgement, and as *Mercurie* ſet in the higheſt top of learning: my beneuolent Father, and Benefactor, as alſo moſt louing to all Grecians, M. DOWNES. Moreouer, by the ſame name be adorned all the moſt Honorable and iuſt Iudges, and Doctors,

καὶ Διδάσκαλοι, Ἀφοροπάρχει Ποταμοῖ τοῦ Πνευματικοῦ Ὠκεανοῦ, τῆς Μεγάλης Βρεπανίας. διὰ τὸ Διδάσκειν, καὶ νουθετεῖν τὸν λαὸν τοῦ Θεοῦ, ἐν ἐκάστῃ Πόλειτε καὶ Χωρίῳ, ἐν ταῖς Τελεταῖς, καὶ ἐν ἄλλαις Ἡμέραις, καὶ ἐκχέειν τὰ Ῥήματα αὐτῶν ὡς Ὠκεανικοὺς ποταμοὺς Ἀφθόνως ὥσφησιν, ὁ Κύριος. ὁ Πιστεύων εἰς ἐμὲ Ποταμοὶ Ῥεύσεσιν ἐκ τῆς Κοιλίας αὐτοῦ, τυτίσιν ἡ Θεόπνευστος Διδασκαλία, καὶ ὁ Λαὸς ἐυφραίνεται πίνων, ὡς ἡ Ἔλαφος, ὅταν καλαπίῃ τὸν ὄρεν, καὶ μέλλει ῥήγνυσθαι ἐκ τοῦ Ἰοῦ τοῦ ὄφεως, καὶ αὐτίκα ἐυρυθρομεῖ, ἐξ ὅλης Ἰσχύος αὐτῆς πρὸς τὰς Πηγὰς τῶν Ὑδάτων, καὶ Πίνων ἐκεῖθεν Ἐυρίσκει τὴν Σωτηρίαν αὐτῆς. ὕτω καὶ αἱ Ψυχαὶ τῶν Ἀνθρώπων, ἐκ τοῦ Διαβόλε καταφλογιμέναι, καὶ εἰσερχόμενον τὸ Ῥῆμα τοῦ Θεοῦ, εἰς τὰς Καρδίας αὐτῶν καταβεννύει τὴν Φλόγα τοῦ Διαβόλε, ὡς τὸ Ὕδωρ τὸν Ἰὸν τοῦ Ὄφεως. τότε ἕνεκα λέγει καὶ ὁ Δαβίδ, ὡς ἐπιποθεῖ ἡ Ἔλαφος ἐπὶ τὰς Πηγὰς τῶν Ὑδάτων ὕτως ἐπιποθεῖ ἡ Ψυχήμε πρὸς σὲ ὁ Θεός:

Ἐξήγησις τοῦ γ.

Ὁ δὲ Τρίτος Ὠκεανὸς περιέχει τοὺς Ἐυγενεσλάτες τε καὶ πολυμαχεσάτους Ἥρωας, καὶ Μεγαλοψύχους καὶ Ἀνδρειοτάτους. ὁμοίως καὶ Ἐμπόρες Ἐυγενεσλάτες, καὶ Αἰνετοὺς, καὶ Χρησιμωτάτες, καὶ Πλεσιωτάτες, καὶ Τεπμημένες ἀπὸ πάντων τῶν Γενῶν (Μάλισα δ', ἀπὸ τῶν Ἑλλήνων, ὡς ἐγὼ ἤκουσα καὶ οἶδα) διὰ τὸ Συγγενὲς τοῦ Μεγάλε Κωνσαντίνε, καὶ τῆς Ἁγίας Ἑλένης, ὡς Ἐυρίσκεται ἐνταῖς Ἱσλορίαις τοῦ Ἐπισκόπε Παμφίλε ὅτι ὁ Μέγας Κωνσαντῖνος, καὶ ἡ Ἁγία Ἑλένη ἡ Μήτηρ αὐτοῦ ἦσαν Γεννήματα

ctors, with the other learned flouds of this ſpirituall Ocean, which doe plentifully powre forth the moſt cleare waters of Diſcipline in this Ile of Great Britaine, for they with their wholeſome precepts, doe water the people of God in euery Citie and Towne, vpon Feſtiuall dayes, and other times appointed. From whom words doe flow, euen as Riuers from the great Ocean, without any reſtraint (according to that of the Lord) Whoſoeuer ſhal put his truſt in me, out of his belly ſhall flow Riuers of running water, which is to ſay, knowledge infuſed of the holy Ghoſt. Yea, and that people which ſhal drinke of it, is made glad, as the Stagge which hauing ſwallowed a Serpent, & through the violence of the poyſon thereof, about to breake aſunder with might and maine, haſteneth to the water ſprings, whereof drinking he is made whole againe. Euen ſo the Soules of men ſet on fire through the motion of the deuil, & healed by the powerfull word of God entring into their hearts, quencheth that fire of Satan, as the water aſſwageth the poyſon of the Serpent: hereupon ſaith *Dauid*, As the Stagge deſireth fountaines of water, ſo doth my Soule thirſt after my liuing God.

The Interpretation of γ.

THe third Ocean doth ſpecifie thoſe which are deſcended from a Noble race, and very warlike Lawes, couragious and valiant men: and alſo Merchants moſt generous, moſt worthy & wealthy men, and thoſe which are mentioned of all Nations, but more eſpecially of the Greekes: As I haue heard & ſeene, by reaſon of the conſanguinitie of *Conſtantine* the great out of S. *Helene*, as it is found in the hiſtories of the Biſhop *Panphilis*, becauſe *Conſtantine* the great and S. *Helene* his Mother were brought vp in great Britaine. And when *Conſtan-*

νήματα τε καὶ Θρέματα τῆς Μεγάλης Βρεττανίας. καὶ ὅταν ἐβασίλευσεν ὁ Μέγας Κωνσταντῖνος τῶν Ἑλλήνων, καὶ Ὅλης τῆς οἰκουμένης, οἱ Συγγενεῖς τοῦ Μεγάλου Κωνσταντίνου, ἦλθον ἐκ Βρεττανίας εἰς Κωνσταντινόπολιν, καὶ Συνῆσαν τῷ Μεγάλῳ Κωνσταντίνῳ, καὶ πάλιν οἱ Ἕλληνες Ὁμοίως ἐπέμφθησαν, εἰς Βρεττανίαν, παρὰ τοῦ Μεγάλου Κωνσταντίνου καὶ οὕτως ἐμίγησαν τῷ αἵματι οἱ Ἕλληνες, καὶ οἱ Βρέττανοι, καὶ ἔκτοτε ἐκράτησε Μεγάλη Φιλία ἀναμεταξὺ τῶν Ἑλλήνων καὶ τῶν Βρεττανῶν. καὶ τούτων τῶν προλεγχθέντων Ἐμπορων, περιερχομένων ἐν ὅλῃ τῇ Οἰκουμένῃ, ἀρδεύεται πάσα ἡ Ὑφήλιος, ὡς ἐξ Ὠκεανικῶν Ῥήθρων, διὰ τῆς Ἐμπορίας αὐτῶν. τούτου ἕνεκα καλείσθω Τριοπνευματοωκεάνεια ἡ Μεγάλη Βρεττανία:

Ἐξήγησις τοῦ πολυηχίου ἐγκωμίου. β.

ἐν τούτῳ τῷ ἐγκωμίῳ συνέχεται ἡ Θεάρεστος Ἀρετὴ τῶν Σοφωτάτων Ἀνδρῶν:

Τὸ πολυήλιος αἰνίτεται τὰς Πολλὰς καὶ Ἐκλαμπροτάτας καὶ Περιφήμους Ἀκαδημίας, Μάλιστα δὲ τὴν Ἀξιάγαστόν τε καὶ Πανεύφημον Κανταβριγίαν, τὴν πρόπαλαι λάμψασαν, ὡς Ῥοδοδάκτυλον ἠὼν, σὺν τῇ Διδύμῳ αὐτῆς, Ἀξιαγάστω τε καὶ Περιβλέπτῳ Ὀξονίᾳ, καὶ τὰς Πανευφήμους Ἄλλας Ἀκαδημίας ἐν τῇ περιβοήτῳ Μεγάλῃ Βρεττανίᾳ, διὰ τὸ πολυθρύλλητον αὐτῆς τῆς Μεγάλης Βρεττανίας, τοῦ Μάννα (τουτέστι τῆς Ἁγιωτάτης Θεολογίας τε καὶ τῆς Σειρήνος, (τουτέστι τῆς Ἄκρας Φιλοσοφίας τε καὶ Ῥητορηκῆς, καὶ Ἀστρονομίας, καὶ Ἰατρῶν Ἐμπειροτάτων, καὶ τῆς Ἑλληνικωτάτης Γλώττης, καὶ ἑτέρων ποικίλων Ἐπιστημῶν, καὶ Τεχνῶν, καὶ τῆς Ἐναρέστου Πολιτείας.) τούτου ἕνεκα καλείσθω Πολυήλιος ἡ Ἐνδοξοτάτη Μεγάλη Βρεττανία, Μαλίστα δὲ, ἡ Ἐκλαμπροτάτη Κανταβριγία, σὺν τῇ Δϊδύμῳ αὐτῆς καὶ περιβοήτῳ Ὀξονία, δύο Ἥλιοι Φαεινότατοι, διὰ τὸ κατ' ἐξοχὴν Πολυθρύλλητον, τε

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tine the great was Emperor of the Grecians, and the reſt of the whole world, the kinſmen of *Conſtantin* the great, came from Britannie to Conſtantinople, and liued with *Conſtantine* the great. On the like maner ther were Grecians ſent from *Conſtantine* the great into Britannie, and ſo the Britaines were mixt with the Grecians, and from that time there hath bin great amitie betweene the Grecians and the Britaines: eſpecially, ſeeing theſe aforeſaid Merchants did trauaile through the whole earth. As though this Iland were watered by the water of the Ocean for their Traffickes, and for this cauſe great Britaine may be ſaid to be compaſſed with three Oceans.

The Interpretation of the many Sunne-praiſe. β.

In this praiſe is contained the Diuine vertue, of the moſt wiſe Doctours and moſt Noble men.

THe terme of many Sunnes obſcurely, doth intimate many & moſt renowned Vniuerſities. But eſpecially, that right worthy and moſt famous *Cambridge*, which from the beginning hath ſhined, as the morning with reſplendant beames, together with *Oxford* her ſiſter not to be contemned. And other Vniuerſities or Schooles of great Britaine, very Honorable and illuſtrious, for their wiſedome and holy Diuinitie, publiſhed far and neere, (which as a Starre draweth all men to it,) together with Philoſophie, Retoricke, Aſtronomie, and the skill of thoſe expert in Phiſicke, the Greeke tongue and other Arts. And therefore Renowned great Britain is called, *Many Lights*. But eſpecially in this place, is extolled the moſt illuſtrious *Cambridge*, together with *Oxford* her germane and naturall ſiſter, much ſpokē of to her praiſe, for their moſt eminent fame

Ἀκροάσεις Θεολογίας αὐτῶν, καὶ Ἑτέρων Ἐπιστημῶν ἀσάυτως, καὶ τῆς Θεαρέστου Ἀρετῶν αὐτῶν:

Περὶ τῆς Θεαρέστου Ἀρετῆς τῶν Σοφωτάτων Διδασκάλων καὶ Εὐγενεστάτων Σπουδαίων:

Ζῶσι οἱ Πανέυφημοι Διδάσκαλοι καὶ οἱ λοιποὶ Γενναῖοι Σπουδαῖοι ἐν τῇ Ἀξιαγάστῳ καὶ Πανευφήμῳ Καντεβριγίᾳ, καὶ ἐν τῇ Διδύμῳ αὐτῆς Περιβοήτῳ καὶ Ἐνδόξῳ Ὀξονία, καὶ ἐν ταῖς Ἄλλαις Τιμιωτάταις Ἀκαδημίαις, καὶ Φερωνυμίοις, τῆς Περιβοήτου Μεγάλης Βρεττανίας, ὡς Μαλίστα Εὐαρέστως Ἀρέσκοντες τῷ Θεῷ, Κοινὸν Βίον καὶ Θεάρεστον. Διάγουσι δὲ καὶ πάνυ Σωφρόνως· Μάλιστα δέ, ἐν τῇ Πανευφήμῳ Καντεβριγίᾳ, καὶ ἐν τῇ Ἐνδόξῳ Ὀξονίᾳ. καὶ τοῦτο τὸ Ἔργον οὐκ ἀλόγως ποιοῦσιν, ἀλλὰ μέμνηνται
Matth. κεφ. 15. τοῦ Κυρίου λέγοντος λαμψάτω γὰρ ὑμῶν τὸ φῶς ἔμπροσθεν τῶν Ἀνθρώπων, ὅπως ἴδωσιν οἱ Ἄνθρωποι, τὰ καλὰ ἔργα Ὑμῶν καὶ δοξάσωσι τὸν Πατέρα Ὑμῶν τὸν ἐν Οὐρανοῖς, καὶ διὰ τὸ μνημονεύειν αὐτοὺς τοῦ Ἰωσὴφ, τοῦ Υἱοῦ, τοῦ Ἰακὼβ, τοῦ διαπεφάντος βία ἔτη ἐν Φαραώ. διὰ τὸ μὴ μιγῆναι αὐτὸν τῇ Γυναικὶ τοῦ Ποτιφαρ, καὶ μετὰ Τρία ἔτη, Βασιλεύσαντος πάσης Αἰγύπτου, καὶ Τύπου Χριστοῦ προεπαγγελλομένου. καὶ τοῦ Ἰωάννου τοῦ Θεολόγου, τοῦ Υἱοῦ τῆς Βροντῆς, λέγοντος ἐν Ἀποκαλύψει, κεφ. γ. ὁ Νικῶν ποιήσω αὐτὸν στῦλον, ἐν τῷ Ναῷ τοῦ Θεοῦ μου καὶ τοῦ Παύλου, μὴ ποιοῦντες Πρόνοιαν περὶ τῆς Σαρκὸς Ὑμῶν, καὶ ἑτέρων τινῶν. Μεμνημένοι τίνων οἱ Πανεύφημοι Διδάσκαλοί τε καὶ οἱ Εὐγενεστάτοι Σπουδαῖοι, τούτων τῶν προειρημένων Ῥημάτων καὶ Ἀρετῶν, διάγουσι Σωφρόνως, καὶ Εὐαρέστως τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου Ἡμῶν Ἰησοῦ Χριστοῦ Ἀμήν:

Ἐπὶ διατελοῦσι καὶ ἐλεοῦντες, καὶ φιλοξενοῦντες Ξένους καὶ πτωχοὺς, καθὰ καὶ ἐμοὶ ἐποιήσαν ἤδη ἐν πολλοῖς ἔτη, οὐκ ἐπαύσαντο

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in Theologie, that diuine Art & other ſciences alſo, with their vertues moſt acceptable to God.

Of the vertues of the moſt wiſe Doctours, and truely generous Students, right pleaſing to God.

THere are exceeding many moſt famous Doctours, and other right worthy Students in this excellent and farre and neere praiſed *Cambridge*, as alſo in worthy *Oxford*, her germane ſiſter, whoſe praiſe is ſpred farre and neere, together with other moſt Honourable Vniuerſities, and Colledges of great note, of thrice worthy great Britaine; which ſaid Doctors do leade the life of moſt exquiſite Monkes, moſt temperate in regard of themſelues, and acceptable to God. But eſpecially, in theſe honorable Vniuerſities of *Cambridge* and *Oxford*. Neither indeede is this inconſiderately done. For they call to minde the ſaying of our Lord, which is: *Let your good workes ſo ſhine before men, that they may ſee them, and glorifie your Father which is in heauen.* And againe, becauſe they haue freſh in memorie *Ioſeph* the ſon of *Iacob* liuing three yeeres in priſon; becauſe he would not commit folly with *Potiphers* wife his miſtreſſe: at which three yeeres end, hee obtained the gouernement of all Egypt, and ſo is reputed a tipe of Chriſt. Alſo they wel remember the ſaying of S. *Iohn* the ſonne of thunder, in his *Apocalips, Cap. 3. He which ouercommeth, will I make a pillar in the Temple of my God.* And of S. *Paul, Be not ouer-careſull for the fleſh and the proviſion therof.* Theſe worthy Doctors and Students, painefully imployed in their Studies with great praiſe, being mindfull of the ſayings & vertues before related, doe liue a modeſt life, well pleaſing to God and the Father of our Lord Ieſus Chriſt, AMEN.

Theſe ſtill continue, following with mercie, and receiuing with kindneſſe both Strangers and ſuch as are in

εὐεργετουῦντες με καθὰ φιλόσοργοι Πατέρες τοῖς Τέκνοις αὐτῶν. καὶ τοῦτο οὐκ ἀλόγως ἐργάζονται, ἀλλὰ διὰ τὸ μνημονῦναι αὐτοὺς τοῦ Παύλου λέγοντος, τῆς φιλοξενείας μὴ ἐπιλανθάνεσθε, καὶ τοῦ Σολομῶντος ἐν Παροιμίαις. ἐβάλλων ἐν χειρὶ τοῦ Πένητος, Ἐυρίσει ἐν παλάμῃ τοῦ κριτοῦ. καὶ τοῦ Δαβίδ, λέγοντος, ὕλην τ' Ἡμέραν ἐλεεῖ καὶ δανείζει ὁ δίκαιος, καὶ τὸ σπέρμα αὐτοῦ εἰς Ἐυλογίαν ἔσται. καὶ τοῦ Κυρίου λέγοντος, ἐνὶ ἐποιήσατε τῷ ἐλαχίστῳ τούτῳ, ἐμοὶ ἐποιήσατε. ὑμόνον Ἀγαθοὺς ἀγαθοποιοῦσιν, ὥσφησιν ὁ Τωβίτ, Ἁμαρτωλῷ, μὴ ποιήσῃς Ἀγαθόν. ἀλλὰ πάντως καὶ Ἁμαρτωλοὺς, ἀγαθοποιοῦσι, διὰ τὸ ὡρᾶν αὐτοὺς τ' Θεὸν, ὕοντα ἐπὶ δικαίους καὶ ἀδίκους ἐπίσης, καὶ περιμένοντα τ' Μετάνοιαν τῶν Ἁμαρτωλῶν, ὥσφησιν ὁ Θεὸς, οὐθέλω θελῆσαι τὸν Θάνατον τοῦ Ἁμαρτωλοῦ, ἕως τοῦ ἐπιστρέψαι, καὶ ζῆν αὐτὸν, ὅπω καὶ αὐτοὶ, ἀγαθοποιοῦσι τοῖς Κακοῖς, Ἵνα μετανοήσωσι: διάκειν δὲ καὶ πάνυ καλῶς ἐν Μεγάλῃ Ἀδάπῃ πρὸς ἀλλήλους, διὰ τὸ ἀκούειν τῆς Φωνῆς τοῦ Κυρίου λεδοίσης, τοῦτο ἐντέλλομαι Ὑμῖν, Ἵνα Ἀγαπᾶτε ἀλλήλους: διάδεσι δὲ καὶ ἐν Μεδάλῃ ὑποταγῇ πρὸς ἀλλήλους, διὰ τὸ ἀκούειν αὐτοὺς τοῦ Παύλου λέγοντος, πᾶσα ψυχὴ, ταῖς ὑπερεχούσαις ἐξουσίαις ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία, εἰμὴ ἐκ τοῦ Θεοῦ. καὶ τοῦ Πέτρου, ὑποκάδεσθε τοῖς ἡγουμένοις, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν Ὑμῶν, ὡς λόγον ἀποδώσοντες τῷ Κυρίῳ: φέρον δὲ καὶ ἐν Μεδάλῃ ὑπομονῇ πρὸς τ' Σωτηρίαν, καὶ πρὸς ἀλλήλους, διὰ τ' φωνῆς τοῦ Κυρίου λεγούσης, ἐν τῇ ὑπομονῇ Ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν: ἔτι Μελετῶσι σφόδρα καὶ ἐν ταῖς

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want. And my ſelfe can ſpeake by experience, for they haue ceaſed now for theſe eleuen yeeres, to extend their bountie towards me, no otherwiſe then fathers vſe moſt tenderly to imbrace their children, & ſuccour thoſe that are in danger to bee wronged, which they doe not hand ouer head, but ſtirred vp to the ſame by S. *Pauls* words, *Heb.* 13. *Be not forgetfull of hoſpitalitie.* And that of *Salomon* in his *Prouerbs*: *He that puts an Almes into the poore mans hand, ſhall at length find it in the hands of the Iudge.* And that of *Dauid*: The holy man ſpends his dayes in ſhewing mercie, and lendeth, and his ſeede ſhall be bleſſed. As alſo that of our Sauiour, *That which yee haue done to the leaſt of theſe my brethren, yee haue done it to me.* Not onely beſtowing their bountie on the good (as *Tobith* ſaith) and denying it to the euill. But they enlarge their hand euen to ſinners, becauſe they find by experience, that the Lord ſends his raine vpon the iuſt & vniuſt, and expecteth the conuerſion of the wicked, as he hath promiſed; *I will not the death of a ſinner, but rather that he may conuert and liue.* So theſe now doe ſeeke to win the euill by their benefits, to the end they may repent. But theſe are tenderly affected each to other, and mutually louing one another, obſeruing well this Commaundement of Chriſt, which is: *This is my Commandement, that yee loue one another.* Beſides, they are carefull to ſhew willing obedience to their Prince, remembring that of *Paul*, *Let euery Soule be ſubiect to the ſupereminent powers, for there is no power but of God.* And that of *Peter*, *Submit your ſelues to your Gouernors*: For they watch for your ſoules, as they that muſt giue an account for them to the Lord. Furthermore, theſe are indued with extraordinary patience, and care to ſhew loue and kindneſſe each to other, liſtning to that which Chriſt ſpeaketh, *In patience poſſeſſe your ſoules.* And more then this, they are caried with an

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θείαις γραφαὶς, διὰ τὸ ἀκούειν τοῦ Δαβὶδ λέγοντος, Κύριε, ἐν τοῖς Νόμοισσου ἐμελέτων: ἐπὶ διατελοῦσι καὶ εὐσχημόνως: τούτου ἕνεκα ὦ μοῦσα Πολυήλιον καλέσωμεν αὐτὴν, ὥσπερ καὶ προεκαλέσαμεν. ὅτι καθὰ ὁ Ἥλιος πέμπει τὰς Ῥοδοδακτύλους αὐτοῦ ἀκτίνας, καὶ ἕλκει πάντα Χόρτον, καὶ ἑλκόμενος ὁ χόρτος αὐξάνεται, καὶ πᾶν ζῶον θερμαινόμενον ἐκ τοῦ Ἡλίου ζῇ. καὶ ὡς Ἡγῇ φωτίζεται ἀνατέλοντος Ἡλίου. κατὰ τὸν αὐτὸν δὴ τρόπον πᾶσα Βρεττανία τε, καὶ πολλαὶ Νῆσοι φωτίζονται ἀπὸ τῶν πολυηλίων Ἀκαδημιῶν, καὶ Δοξάζεται ὁ Θεὸς, ἐξ αὐτῶν πλεῖον, ἢ ἐκ τοῦ Ἡλίου. ὅτι ἐξ ἔρχονται ἐκ τῶν πανευφήμων Ἀκαδημιῶν, Ἱερότατοι Διδάσκαλοι, ὡς Φαεοσφόροι ἀστραπαὶ, καὶ λάμπουσιν ὡς Ἥλιοι, καὶ τοὺς μὲν Πιστοὺς Στηριζουσιν ἐν τῇ Πίστει τοῦ Χριστοῦ, τοὺς δὲ Χαυνοὺς νουθετοῦσι, τοὺς δὲ Ἀμαρτωλοὺς ἐγείρουσιν ὡς ἐκ τῶν θανόντων: ἐπὶ ἐκ τῶν πανευφήμων Ἀκαδημιῶν, θάλουσι Πανιερώτατοί τε καὶ πάνυ Σοφώτατοι, καὶ Θεολογικώτατοι, Ἀρχιεπίσκοποι, Θεοφιλέστατοί τε, καὶ λίαν πεπαιδεύμενοι τῇ Σοφίᾳ, καὶ τοῦ οὐρανίου Μάννα πάνυ κάλως γευσαμένοι Ἐπίσκοποι. καὶ πάνυ ἐν τῇ θεοπνεύστῳ παιδεία διακείμενοι Διδάσκαλοι, καὶ Αὐγάζουσιν, ὡς Φαεινότατοι Ἥλιοι ἐν πασῃ τῇ Μακαρίατε καὶ Ζειδώρῳ Μεγάλῃ Βρεττανία, καὶ ἀλλαχόθεν. τούτου ἕνεκα, ὦ Μοῦσα ὀνομαζέσθω Πολυήλιος ἡ Μεγάλη Βρεττανία:

Ἐξή-

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vnwearied courſe in the meditation of the Scriptures, imitating *Dauid*; *Lord, I will meditate of thy Commandements:* wherefore wee ſtile this ſeate of the *Muſes*, a place of many Sunnes. For as the Sunne ſends forth many radiant and gliſtering beames, and ſo draweth the graſſe out of the earth: which being done; it cauſeth it afterward to increaſe and flouriſh vnto perfect ripeneſſe. And as the Sunne, through the heate and vertue of it, cauſeth all liuing Creatures to breathe and liue. And laſtly, as by his riſing he giues light to the obſcure and darke earth. In like manner, all parts of this Iland great Brittaine, with many others bordering and adioyning thereto, are inlightened by the glorious ſplendour of theſe famous Vniuerſities. God hauing by theſe, more then by a noone-ſhining Sunne, inlightened them with the brightneſſe of his glorie, hath alſo freed them from the blacke darkneſſe of Gentiliſme. For this cauſe it is, that from theſe houſes of the *Muſes*, theſe Schooles inriched with great and eternall Honour, holy Doctors (hauing ſet them to maintayne the worſhip of God) ſhining as Starres, are choſen; theſe ſo many Sunnes doe ſend forth their light and beames; theſe ſtanding in the Faith, confirme the ſame; theſe doe eſtabliſh vnconſtant ſoules pufft vp with the winde of error; theſe doe, as it were raiſe vp tranſgreſſors buryed in the graue of ſinne, Moreouer, from theſe Vniuerſities, whoſe praiſes with open mouth are farre and neer publiſhed, doe flow men moſt religious, and in all kind of Arts moſt learned; Diuines moſt godly, Archbiſhops very holy and wiſe, (and thoſe moſt expert in Theologie) Biſhops filled with knowledge, and Doctors eſpecially religious, ſhining as ſo many glorious Sunnes, through all the Tracts of this goodly and great Brittaine. Wherefore, O *Muſes*, grant this to me, That great Brittaine may be worthily entitled, A place ſhining with many Sunnes.

Ἐξήγησις τοῦ. γ.

ὦ Βρεττανία, Φωσφόρος:

Φωσφόρον δὲ, αἰνίτεται, τὴν πολὺν Χριστώνυμον λαὸν, λέγει ὁ Κύριος, τότε λάμψουσιν οἱ δίκαιοι ὡς ὁ Ἥλιος:

Ἐξήγησις τοῦ. δ.

ὦ Βρεττανία, Δεύτερος οὐρανὸς:

Δεύτερον οὐρανὸν, αἰνίτεται, τὴν Μοναρχίαν, ὅτι Μεγάλη εἰρήνη τε καὶ δικαιοκρισία ἐστὶν ἐν τῇ Μεγάλῃ Βρεττανία, διὰ τῆς Μοναρχίας, καὶ τούτου ἕνεκα οἱ Ἄνδρωποι ζῶσιν ἐν Μεγάλῃ εἰρήνῃ, ὡς οἱ Ἄγγελοι ἐν οὐρανῷ ἐν τῇ Μεγάλῃ Βρεττανίᾳ:

Ἐξήγησις τοῦ, ε.

ὦ Βρεττανία, Δεύτερος Παράδεισος:

Τοῦτο τὸ Ἐγκώμιον, αἰνίτεται τὴν ἀφθονίαν πάντων τῶν ἀγαθῶν, ὅτι ὁ μὲν Χρυσὸς καὶ Ἀργυρος Πολὺς ἕνεκα Πραγματείας, τῶν εὐγενεστάτων. Ἐμπόρων Χαλκὸν δὲ, καὶ Σίδηρον, καὶ Κασίδηρον, καὶ Μόλυβλον, καὶ Βόας, καὶ Ἵππους, καὶ Κρώβατα, καὶ Σῖτον, καὶ Ἰχθύας, καὶ Μέλανα ὁ Στρέα Ἡδύτατα, καὶ ἕτερα ἐδέσματα καὶ Τραγήματα, οὐκ ὀλίγα Βρύει Φυσικῶς ὡς ὁ Παράδεισος Τέτταρας Ποταμοὺς, καὶ τὰ ἑξῆς:

Ἐξή-

The explanation of the third Chap. intitu led γ.

O Brittaine, moſt glorious and ſhining!

THe morning Starre doth import a right Chriſtian people: For thus ſaith the LORD; *Then ſhall the juſt ſhine as the Sunne, &c.*

The explication of the fourth, to wit, δ.

O Brittaine, none other then a ſecond Heauen!

THe ſecond Heauen doth ſignifie to vs a Monarch: Becauſe great Peace and Iuſtice doth very largely extend themſelues in great Brittaine; whereof it is that the Inhabitants thereof are famous for mutual concord,, as the Angels in heauen.

The explication of the fiſt Chapter, ε.

O Brittaine, another Paradiſe!

THis praiſe pointeth out, as it were, with the finger, the moſt flouriſhing eſtate in all good things. For who is he that ſees not that ſtore of gold and ſiluer, requiſite for the ſeruice of generous Merchants in their affaires? This Iland doth alſo abound plentifully with Braſſe, Iron, Copper, Lead, Oxen, Horſes, Cattell, Corne, Fiſh, blacke Oyſters well ſeaſoned, and other delicates and dainties, not a few, a-like to Paradiſe with his foure Riuers from one head, as it is deſcribed vnto vs in Scripture.

Ἐξήγησις τ ἑκλε κεφαλαίε. ς.

ὦ Βρεπανία, Ἀφθονοποικιλόμορφ :

Ἀφθονοποικιλόμορφ λέγεται, διὰ τὰ ὡραιόταλα Παλάπα, κὴ ὑπέρλαμπρα Φονπσήρια, ὡς ἐνταῦθα, τὸ ὡραιόμορφον, κὴ ὡσὰν πᾶν Κλίσμα ὡραιόταπν καὶ πάνυ ποιμιλόμορφον, Φρονπσήριον τ Παναγίας Τριάδ, ἐν τῇ περιφήμῳ Ἀκαδημίᾳ τῆς Καντακριγίας. ἐν ᾧ ἐγωγε γρηγορῶν νύκλωρ τ κὴ ὡσημέραι Γριετής πε Τρόφιμ γεγονὼς, Διδασκόμεν ὑπὸ τ Πανευδαμονεςάτων τ, κὴ ὑπὸ πάντων Διαβεβοημένων, διὰ τὸ πολυμαθὲς, καὶ Ἐνάρετον αὐτῶν Διδασκάλων με. (ὡς κὴ ἐν τῇ πανευφήμῳ Ἀκαδημίᾳ τ Ὀξονίας, ὡκλὼ ἔτι ἔχω διαπερᾶνας σπεδάζων κἀκεῖ. ζωὴ ὁμοίοις Ἀνδράσι τοῖς περλεγχθεῖσι χτ πάντα τῇ Ἀξία τ κὴ Ἀρετῇ.) ἔπ κὴ διὰ τὲς Ζειδώρες Πολαμὲς, καὶ Ἀφθονοπαρύχες, ἔπ κὴ διὰ τὰ Ποικιλόμορφα, Γεδία τ κὴ κοιλάδας, κὴ Νῆας, κὴ Ἑτέρας πάμπολλας Ποικιλότητας, τότε ἕνεκα Καλείδω ἡ Μεγάλη Βρεπανία Ἀφθονοποικιλόμορφ. ἔπ καλείδω κὴ λιμὴν, καὶ Σκέπ, κὴ Παρέκλησις, τ Τυραννεμένων Ἑλλήνων ἀπὸ τῆ ἀγαρινῶν :

ἔπ καλείδω κὴ ἑλλὰς ἑλλάδ : ἔπ πρὸς ταῦτα, ὦ Μῶσαι, προειρέκαμεν, περὶ τῆς Θεαρέτε διαγωγῆς τῆ Πανευφήμων Διδασκάλων, τ Διαγόντων ἐν ταῖς ἐκλαμπροτάταις Ἀκαδημίαις τε κὴ Περιφήμοις Φρονπσηρίοις. ἀλλ' ὅμως, περιπαλωῦτ με ποτὲ πρόσινας Πατέρας τ κὴ Ἐυεργέτας με. Σώματ Παρακλήσεας ἕνεκα, εἶδον Μεγάλην Ἐυταξίαν. κὴ ἐν τοῖς Χωριόις. (ἔπονται καλῶς κὴ οἱ ἐν Χώροι παῖδες τ κὴ Νέοι σὺν τοῖς Γέρυσι τῇ Ἐκκλησίᾳ. ὁ μοίως κὴ Ἐλεημοσώας, καὶ Συλλογὰς ποιῦσιν ἀεὶ ἐν τῇ Ἐκκλησίᾳ, ἐν ἡμέραις Κυριακαῖς, ἐνίοτε ἅπαξ, ἐνίοτε δὺς, ἐν μιᾷ ἡμέρᾳ, ἕνεκατῶν Πτωχῶν καὶ Ξένων.) Μαλίςα

The explication of the sixt Chapter, 5.

O Brittanie, most goodly in spite of Enuie!

IN spite of Enuie, I say; for the most magnificent Palaces, and wonderfull faire Colledges, as we may for example see here, that most famous Colledge dedicated to the blessed *Trinitie* of this renowned Vniuersitie, shining like lightning, and (be it spoken without enuie) aboue all the buildings that I haue seene for cost and curious arte; In which my selfe a Student for three yeeres space, haue bestowed my paynes day and night, for the obtayning of learning, wherein I was instructed by men of blessed memorie, and Masters for their learning and vertue of all highly commended. Furthermore, in that famous Vniuersitie of *Oxford* I studied eight yeeres, vnder men of worthy vertue, not vnlike vnto the forenamed. Furthermore, in regard of most pleasant Riuers, and fruitfull Fields and Valleyes, Ships and diuers other commodities belonging to the Common-wealth, may great Brittaine be worthily called, without enuie, Most goodly. Besides, it may also be called the Hauen, yea the Refuge and Sanctuarie for Greeks, oppressed by the Turkish tyrannie. Yea, it may be termed the Greece of Greece. Furthermore, O *Muses*, though we haue spoken before of the diuine institutions of most famous men, who liue in the most noble and renowned Vniuersities and Colledges; notwithstanding, I sometimes visiting my Fathers and Benefactors for my bodily refreshment, I haue obserued much comely order in the Vniuersities, Where the yonger sort doe euery where follow the more ancient to the Church. They doe likewise make Collections in the Church, for the relieue of poore men and strangers, euery Sabbath, sometimes

λίσα ὃ ἐν τοῖς Ἐκλαμπροτάτοις † καὶ Πανευφήμοις, Διδασκάλοις καὶ Ἱερεῦσι, Εὗρον Μεγάλην Εὐταξίαν, διὰ τὸ Ζῆν αὐτοὺς Εὐφημόνως, καὶ πάνυ Θεαρέσως Διατελοῦντας † Βίον αὐτῶν, καὶ Ἐλεοῦντας. καὶ Στλαγχνιζομένους, Ξένους † καὶ Πλώχους. ωσαύτως Εὗρον καὶ Εὐγενεστάτους Ἄρχοντας, καλοκἀγαθούς † καὶ Ἐλεήμονας, καὶ Φιλοξένους. Εὗρον ὁ μοίως, καὶ ὀλιγους Ἐμπειροτάτους τῇ Παιδεία † καὶ Θεολογία καὶ τῆς Ἑλληνικῆς Γλώττης Ἄκρως γευσαμένους, καὶ ὑφεσάνθημον τὸ Πνεῦμα καὶ Ζωέχαρε ἡ Καρδία, διὰ τὸ εὑρεῖν με † ἐμὴν Φυσικὴν Γλῶτταν ἐν τῇ Μεγάλῃ Βρεττανίᾳ, τότε ἕνεκα Εὐχαριστῶ τῷ Θεῷ Πρῶτον, τῷ πέμψάντι με εἰς τοιούτους Καλοκἀγαθοὺς Ἄνδρας, καὶ δέομαι αὐτῶ Ἵνα παρέχῃ αὐτοῖς τοῖς ἐμοῖς Κυρίοις †, καὶ Εὐεργέταις, καὶ Τῷ λαμβάνοντι τοῦτο τὸ Βιβλίον, καὶ πᾶσι τοῖς Ἄλλοις τοῖς κατοικοῦσιν ἐν τῇ Μεγάλῃ Βρεττανίᾳ, Στέφανον Ἀμβάκτηνον, Ἀμὴν.

Ἐπ ἔρχεταί μοι λέγειν. Χαίροις εἰς ἀεὶ, ὦ Ἀξιάγαστός † καὶ Παρθένος, Μεγάλη Βρεττανία, Σωὶ Πᾶσι καὶ Πάντας, καὶ Σεφωτάτοις σε Τέκνοις, καὶ Ἡρῶσι σε. καὶ λεγέσθω πᾶν Ἀγαθὸν σοὶ σε, ὅ σοὶ Ἄλλης λέγεσθαι μὴ Δωνηθείη: Ἀμὴν.

Τέλος.

once, and ſometimes twice in the day. But eſpecially I haue obſerued excellent diſcipline in the worſhipfull and commendable Maſters and Miniſters, who carry themſelues reuerently and very religiouſly, paſſing their dayes in Almes and bowels of mercy towards the poore and ſtrangers. In like manner, I found moſt worthy Gouernours of thoſe good men, honeſt, mercifull, and giuen to Hoſpitalitie. Yea, I obſerued very many moſt learned Vniuerſitie men; moſt skilfull Diuines and Miniſters, ſpeaking the Greeke tongue in moſt eligant manner, whereat my ſpirit greatly reioyced, and mine heart was glad, for that I found mine owne natural language in that moſt famous Iland of great Brittaine. Whereupon it came into my minde to ſay, Reioyce for euer, O admirable Virgin of great Brittaine, together with all thy right noble and wiſe Children of either ſex: And let all that good be ſpoken of me which agreeth to none other.

I thanke GOD who hath ſent mee amongſt ſo good and honeſt men, and I pray the ſame GOD, that hee would giue that incorruptible Crowne to all my good Maſters and Benefactors, aſwell to thoſe that ſhall receiue this Booke, as to all others beſides in great Brittaine.

FINIS.

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